

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

The New Song.

(Rev. xiv. 1-3.)

Hark! the singing, sweet the chorus.
Of the glorified above,
As the voice of many waters—
Chorus of redeeming love.
Like the voice of mighty thunders.
Hear the saints triumphant call,
And the voice of harpers harping,
As before the throne they fall.

These have come from tribulation,
Care and sorrow know no more,
And in countless, thousands gather
On the ever-blessed shore,
With the Lamb upon Mount Zion,
See His face and share His throne,
Wear His Father's name upon them,
Who each one shall gladly own.

"Unto Him who loved and bought us,
Washed us from our sin and shame—
Unto Him all power and glory,
His an everlasting name."
O that song of wondrous sweetness,
Of the blood-washed throng above,
How it speaks to us of gladness,
Joy triumphant, perfect love!

—N. Y. Evangelist.

Notes.

HUMILITY kneels in the dust but gazes
on the skies.—Archer Butler.

THE maelstrom attracts more notice than
the quiet fountain; a comet draws more
attention than the common star; but it
is better to be the fountain than the mael-
strom, and star than comet, following out
the sphere and orbit of quiet usefulness
in which God places us.—Rev. John
Hall, D.D.

Do you feel that you are able to do
nobler and better work than you are do-
ing, and that circumstances compel you
to waste your power in the apparently
unimportant details of common daily
drudgery? Be of good cheer; "circum-
stances" is often only another name for Di-
vine providence.

HE is only half working who gains
nothing by what he does for the perform-
ance of the future. Each duty done ought
to add something in the way of skill, and
something, also, in the line of patience
and earnestness. It is this kind of doing
that brings growth, enriching the life and
building it up in strength and symmetry.

Avoid multiplicity of businesses of the
world; and in those that are unavoidable,
labor for an evenness and tranquillity of
spirit, that you may be untroubled and
smooth in all tempests; for so we shall
better tend religion, when we are not torn
in pieces with the cares of the world, and
seized upon with low affections, passions
and interests.—Bishop Jeremy Taylor.

HAIL, holy light! offspring of heaven first-
born,
Or, of the Eternal, coeternal beam,
Since God is light and from eternity dwelt in
Thee
Shine inward, and the mind through all her
powers
Irradiate; there plant eyes, all mist from
thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight.

—Milton.

NEVER hurt any one's self respect.
Never trample on any soul, though it may

be lying in the veriest mire; for that last
spark of self-respect is its only hope, its
only chance; the last seed of a new and
better life; the voice of God which still
whispers to its "You are not what you
ought to be, and you are not what you
can be; you are still God's child, still an
immortal soul. You may rise yet and
conquer yet, and be a man yet, after the
likeness of God who made you, and Christ
who died for you." O why crush that
voice in any heart? If you do, the poor
creature is lost, and lies where he or she
falls, and never tries to rise again.—
Charles Kingsley.

Communications.

For the Messenger.

That Lot of Queries.

YOUR correspondent, "Order," in THE
MESSENGER of the 26th ult., suggests an
inquiry concerning the New Constitution
which is deserving of consideration. It
is: "Whether the ground is really cov-
ered?" This matter ought to be carefully
looked after, and if it is found to be de-
fective in this regard, the necessary steps
for its rectification should be taken at the
earliest possible date. The Committee
on Revision tried to guard this point, but
it is for the Church to say whether it was
sufficiently successful in its endeavor.

In pursuing this inquiry one cardinal
point must be constantly kept in mind.
That is, the distinction between organic
and statute law. The organic law of the
Church, in the sense of its written con-
stitution, is an instrument containing the
enunciation of the fundamental principles
of law and order as involved in its moral
and ecclesiastical being. As such it is the
norm for the definition and regulation of
all its procedure and activities, as also for
all its judicial and legislative deliverances.
The statute law comprises the enactments
and resolutions of the proper judicatories
in illustration of the contents and require-
ments of the organic law. This latter
must in all cases control and fashion the
statute. And should the statute in any
case conflict with the constitution, the fact
of such conflict is at once fatal to its
validity and binding power as a law. An
enactment to be in conflict with the organic
law, is at the same time to be void and of
non-effect. The organic is the supreme
law, the statute is subsidiary to it.

In formulating a constitution, therefore,
it is not necessary to indicate in detail the
manner in which these fundamental prin-
ciples shall act in the history and life of
the Church. It is not only unnecessary,
but it is impossible without superhuman
wisdom and foresight. But even if it was
possible, it would be wholly inexpedient,
for then would the Church find its law to
be a bondage and a slavery. Room must
be left for freedom, subject of course, at
all times, to its governing principles, in
the midst of the vicissitudes of history,
of earthly surroundings, and often, very
often, of the requirements of expediency.
The Church to be true to itself must strive
in its multifarious activities to illustrate the
principles of law and order which are em-
bedded in its vital constitution. And to
do this it must have large liberty of action,
as determined by its varying circumstan-
ces and manifold wants. Hence the prop-
riety, nay, the necessity, of clothing it
with the power, under the constitution, of
statutory enactment, and the right of de-
termining from time to time what it is
right and expedient to do.

If now "Order" will apply this dis-
tinction to the several suggestions he
makes, he will find that they are pro-
vided for in the New Constitution as it
stands. They are provided for in the
enunciation of the principles of
organic law in which they are compre-
hended. And it is perfectly competent
for the several Classes, if they see fit, to
provide by statute law for the very details
he specifies. It is a well understood fact
in our national administration that it de-
volves upon Congress to provide by legis-
lation for carrying into effect the provi-
sions and definitions of the constitution.

These enactments may and frequently are
changed to meet varying historical condi-
tions, but at all times are held true, and
in subordination to the constitutional re-
quirement. The suggestions "Order"
makes fall under the head of statute and
organic law, and therefore it would not
seem to be proper to embody them in the
constitution.

As to the matter of the "more efficient
supervision of the charges," if we turn to
Article 76, we find Classis is clothed with
ample power to make it efficient to min-
ute details. It is competent to call for the
production of congregational records
when and as often as it deems wise—to re-
view them, and approve or disapprove
them. Classis may adopt a standing or-
der upon the subject, and refer them to a
standing or a special committee for review.
In Article 84 there is an enlargement of
the scope of supervision of Classis over
congregations through the ministry of its
Executive Committee. As for stated meet-
ings of the consistory, that is provided for
in Article 57. As for the calling of con-
gregational meetings for keeping a record
of their own proceedings, and those of the
congregations, and submitting these
records to classis whenever requested to
do so; these particulars are provided for
in Article 58.

As to the matter of references from Clas-
sis passing first into the hands of the joint
consistories, and from them to the Con-
gregational consistories, it may be said that
the general order of the Church is that
they pass directly into the hands of the
pastor, who is president of the consistory,
and from him to the joint consistory or
congregational consistory as may be ap-
propriate in the case. The suggestion
that the joint consistory be empowered
to review the records of the congrega-
tional consistories, does not impress me
favorably. All matters relating to the
charge as a whole are under the jurisdic-
tion of the joint consistory, and they are
to keep their own record. But matters of
internal concern to the individual congre-
gation are under the supervision of its own
consistory, and its record may be reviewed
by Classis alone. To subject one congre-
gation to the supervision of another, even
though it be included in same pastoral
charge, would be to introduce a new fea-
ture into our church government.

As to "Order's" suggestion as to the
propriety of printing the minutes of clas-
sis for distribution among the membership
of the church, we can only say that it is
perfectly competent for Classis to do so,
as some of them are now doing with, no
doubt, profit and advantage to the church.
But such a provision we do not think could
be properly incorporated in the organic
law. S. N. C.

For the Messenger.

Salvation by Grace, and Chris- tian Character.

In recent theological discussions stress
has been laid on *character*, as determining
men's eternal weal or woe. According to
this view a man is said to be saved when
his character, or the habit of his moral
and spiritual life, has become fixed in
goodness, or lost when his character has
become fixed in sin. This seems to be in
harmony not only with Christian reason,
but also with the teachings of Sacred
Scripture. The unrighteous, they whose
conduct and character are evil, cannot
inherit the kingdom of God (1 Cor. 6: 9).
And only those who are pure in heart, and
those who are holy, can see God, and live
with Him in eternal blessedness (Matt. 5:
8; Heb. 12: 14).

But to this emphasizing of character as
conditioning men's eternal destiny the
objection has been made that thus salva-
tion would no longer be of grace. Human
salvation, it is said, is wholly an objective
work or gift of God, the motive of which
is His absolute mercy or good pleasure,
and not any goodness of character in man.
All that man need to do, or can do, is
simply to accept by faith the salvation
freely offered him of God; and the faith
by which this salvation is accepted is itself
the gift of God. Thus salvation, or eter-

nal life, has nothing to do with a man's
character, or with his ethical work.
"Men are saved by grace and not by char-
acter," it has been said; and it is to be
feared that many are regulating their life
according to this easy maxim. It is at
least certain that many who bear the
Christian name, and may be supposed to
entertain the hope of inheriting the king-
dom of God, are quite careless in regard
to the moral character which they are
forming.

According to this view human salvation
is entirely an unethical process—some-
thing that takes place wholly outside of
the moral life of man. It is an act or
process in the mind of God, by which He
determines something concerning man;
and in as far as it affects man at all it
produces merely a change in his outward
relations and circumstances. The common
definition of the state of salvation as hap-
piness rather than *blessedness* is in the line
of this way of thinking; for happiness is
something that *happens* to a person—a
state of feeling produced by what happens
or comes to one in the way of luck or
fortune. Thus according to a current
popular conception salvation consists mere-
ly in getting to heaven after death. He is
saved who goes to heaven when he dies,
and he is lost who goes to hell. And go-
ing to heaven does not depend upon what
a man himself is or has done, but upon
the merits of Christ, and upon faith in
those merits. The righteousness and
holiness of Christ are a substitute for
personal righteousness and holiness on
the part of believers. Christ by means
of His righteousness and suffering has
satisfied the claims of Divine righteous-
ness, and has made it possible for men
now to get to heaven without being right-
eous themselves, provided only they be-
lieve in this arrangement. This is the
"plan of salvation" for which some usurp
the name of *evangelical*.

We believe that the clear statement of
this view is its own refutation. That a
few passages of Scripture may be quoted
which, when wrenched from their original
connections, seem to give it some support,
only shows how easy it is to pervert Scrip-
ture. We believe that, if the Bible teaches
anything at all, it teaches that the process
of human salvation is a moral process—a
process accomplishing itself in the person-
al or moral life, the consciousness and will
of man, and looking to holiness of char-
acter as its end. Christianity, or the
atonement of Christ, is not an expedient
for getting men to heaven and making
them happy without holiness, but a means
or power rather for making them holy and
thus fit for heaven. Christ is the Saviour
of sinners, not in the sense that He saves
them *in* their sin, but in the sense that
He saves them *from* sin. When Christ is
said to be made unto us wisdom, righte-
ousness and sanctification, this does not
mean that these personal qualities of Christ
can stand instead of similar qualities in
us, but rather that through union with
Christ these same personal qualities be-
longing to Him are reproduced in our own
moral life. The righteousness which is by
faith in Christ (Phil. 3: 9) is not a ficti-
tious or putative righteousness, but an
actual *righteousness* of life and character,
growing out of union with Christ.

When the angel announced the birth of
Christ to Joseph, he said to him: "Thou
shalt call His name *JESUS*, because He shall
save His people from *their sins*." And
that is the idea of salvation throughout the
New Testament. Salvation is not deliv-
erance merely from the consequences of
sin—not merely the abolition of the pen-
alty of sin, and the translation of the sin-
ner into heaven, but the abolition of sin it-
self. The mere remission of the penalty
of sin without the reformation of the sin-
ner, if such a thing were possible, would
be like the pardoning of a criminal by
some earthly tribunal, and sending him
forth into human society, unchanged in
disposition and character, to continue his
career of crime and vice. That would
not be salvation.

The Christian salvation does, indeed,
involve the pardon of sin. That is a part
of the glorious message of the Gospel, that
it proclaims to the repentant sinner the

free forgiveness of his sins, and thus as-
sures him of the favor of God and the
possibility of future blessedness. The
parables of the Unmerciful Servant and
of the Prodigal Son, and numerous other
passages of Scripture, present this side of
the Gospel. But the Christian salva-
tion also involves the abolition of
the law of sin in the soul, and the de-
velopment in it of a holy or God-like
character. "The blood of Christ cleanses
the conscience from dead works to serve
the living God." Here both conceptions,
that of pardon and that of a moral renewal
of the soul are presented. The atoning
blood of Christ does not merely relieve
the sinner of his sense of guilt and con-
demnation, and fill his soul with the peace
of pardon; but it becomes in him an im-
pulse and power to a holy life—a prin-
ciple of sanctification. Thus man is saved,
indeed, by grace; but the very essence of
this salvation consists in the production,
by means of a strictly ethical process, of
a God-like or Christian character in the
soul.

The literal or etymological meaning of
the word *salvation* is *soundness* or *whole-
ness*. It denotes the deliverance of the
soul from the disorder of sin and the res-
toration of it to its normal moral condi-
tion. The corresponding Greek word
involves a similar fundamental conception,
and might sometimes be translated by
some form of the word *health*. "Thy
faith hath made thee *whole*," or "healed
thee," said Jesus to the woman who had
been afflicted with the issue of blood,
using the same Greek verb that is used
elsewhere to express the act of salvation
from sin. And, again, using the same
word, He said to the healed leper: "Go
thy way: thy faith hath made thee *whole*."
Salvation, in the proper sense of the word,
might then be defined as the moral and
spiritual healing of the soul—the removal
of the abnormal habit or disease of sin,
and the induction of a state of spiritual
soundness by means of personal contact
and fellowship with Christ. But this is
the same as to say that salvation consists
in the development of the human soul ac-
cording to the divine ideal of righteous-
ness and holiness as exhibited in Christ,
or in the formation of a Christian, that is,
Christ-like character.

And this development of Christian char-
acter, though it is a moral process, ac-
tualizing itself through the activity of per-
sonal reason and will, is possible only in
virtue of the presence and power of Chris-
tian grace, or under the influence of the
Gospel. The Gospel is the power of God
unto salvation to every one that believeth,
because it is the indispensable condition
for the development of a Christian habit
of life. In the first place, it is only in
the Gospel, namely, in the teaching and
life of Christ, that there is set before man
the true ideal of righteousness and holi-
ness after which he must fashion his life
in order to develop a truly God-like char-
acter. Man has by nature the true idea
of right, but the ideal of righteousness is
the product of the Gospel. Then, in the
second place, it is only in the Gospel that
a sufficient motive is furnished for repen-
tance and for the exertion of that moral
energy required in order to holy living.
"Having therefore these promises," says
St. Paul, that is, the promises of the Gos-
pel that God will be our Father, and we
shall be His children, that our sins are
forgiven us, and we shall inherit eternal
life—"having therefore these promises,
beloved, let us cleanse ourselves from all
defilement of flesh and spirit, perfecting
holiness in the fear of God." And finally,
it is only in the Gospel, or in the sense of
spiritual communion with Christ, which is
the product of the Gospel, that power is
found for living a godly life and develop-
ing a holy or Christ-like character. It
would not be enough that there is set be-
fore man an ideal of holiness, and a mo-
tive, in promises, to strive after the reali-
zation of it. All this would amount to
nothing so long as the will is paralyzed,
and powerless to choose that ideal, and
to order its motions with reference to the
attainment thereof. But in virtue of union
with Christ by faith the sinner obtains
this power, and gains that freedom

through the exercise of which only a moral process of sanctification is possible.

It appears hence that the requirement of a Christian character in order to eternal blessedness is not a contradiction of the idea of salvation by grace, or salvation through Christ. It is a contradiction only of the idea of salvation by magic. Men are saved by grace; and the saving grace becomes an energy in their moral life, their reason, will and conscience, issuing in the formation of a Christian character. We believe that this is the *Gospel* plan of salvation.

W. R.

For The Messenger.

Foreign Missions and their Connection with our Reformed Theological Seminaries.

The call for more aggressive mission work in foreign fields has never before engendered such a widespread zeal in doing good for the Master. Hundreds have sacrificed their small savings of a life time, yea even their own incomes, towards helping our messengers of the Gospel in sending the welcome tidings of peace. Hundreds of God fearing and God-saving men have entered the heathen lands and faced pestilence, starvation, even death, suffering unknown and untold tribulations for the extension of the kingdom of Light.

All denominations have entered on this work, and glad to say the Reformed Church has slowly awakened from its lethargy and aroused itself to activity. Already it has purchased grounds for the erection of the fortress of light, which is to battle against darkness. Its spiritual weapons are strong and sharper than a two edged sword, for it carries with it the sacred word and the impress of the Holy Spirit. Its men and women are brave, noble, God fearing persons, just the servants to go through the severe trials which are needed to cope with ignorance and superstition.

Sendai, the central field of aggressive foreign work in the Reformed Church, has been making excellent progress considering the small sums advanced for the opening of their mission and the few untrained men stationed in this field. But, whilst we see excellent progress, let us not forget the necessity of the aggressive work not alone in far off Sendai, but even at home. Here in the United States, among Reformed people, should be the place for necessary preparation for this work. Our Theological Seminaries of the Reformed Church, with the exception of Ursinus, have sent men to Sendai. In our seminaries there are twenty per cent. of the students desirous of going to the foreign fields. But, unfortunately, our seminaries were not established for foreign mission work, but given to young men equipped them to become ministers of the gospel; but the work of foreign missions requires a peculiar training; in fact, it is special work and requires a special training.

Two facts must be noticed, and that before many days. We allow two or three years as the allotted time for preparation for the ministry. During this time ample opportunity could be given towards the study of a foreign language; but how is it? Usually the dead languages (Hebrew and Greek) are required studies. Now the first and most important fact to be noticed by the Reformed clergy and laity is, that in order to carry on immediate aggressive work we must pledge ourselves to establish a professorship in the Japanese tongue; we can afterwards increase the number of foreign languages to be taught; but first teach the Japanese tongue.

This will involve the loss of at least one of our missionaries, but this need not be; there are in the Presbyterian, Baptist, or Methodist denominations men who have served in those fields who are compelled on account of ill health to remain at home, who would willingly, for a small consideration, instruct five or six young men in foreign tongues. Glad to say, Franklin and Marshall is taking the initiatory step in this matter. Will our other seminaries follow suit?

Another fact to be noticed is our want of a mission training school. The missionary work requires a peculiar service; it is not a work like an ordinary pastoral charge; it is by no means an easy task, but the most successful mission fields are those conducted on the plan of the Apostles. The people among whom they are to labor are intelligent, but have not the implements of modern civilization. They are intelligent, but many are uneducated. They must be enlightened, they must be shown the methods of true civilization. School life is not essential to this, but the useful trades, such as modern methods of farming, blacksmithing, carpentering, etc., this of course would be for the male inhabitants. For the opposite sex house-keeping, culinary work, sewing, knitting, etc.; besides this, heathen parents should especially be taught how to take care of their children, how to train them to be useful men and women, as well as Christians. All this requires a special training-school; it requires men and women who will live on small incomes in order to acquire a general knowledge in all things which may help in advancing the heathen to the light of the gospel. Such a school, if properly conducted, would almost be self-supporting. Will our clergy devise plans suitable for such a training-school?

Every man and woman should have some occupation or trade, belonging to Sendai or other foreign fields. These facts must be taken up before many days and carried to the point of success, otherwise our mis-

sion work will be hampered with untrained men, who need large salaries, and who, through their lack of training suffer hardships which are almost needless.

It is to be hoped that the clergy of our fifty-two classes of the Reformed Church will take such measures as to bring the Foreign mission field in a closer union with our Theological Seminaries. And that before the General Synod shall convene at Lebanon, in 1890, suitable plans for the preparation of young men for aggressive Foreign mission work shall be consummated, and resolutions on the same be passed by the several district synods and classes, and referred for final action at the said General Synod at Lebanon.

W. H. SHEPP.
Collegeville, Pa., Nov. 7, 1887.

For The Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

Maquoketa, Iowa, for years past a self supporting charge, has become weakened for the time being, and now receives \$100 aid. This appropriation must not continue long, but will enable the charge to keep its pastor.

Forms for Reports.

The German Boards have published for the use of their missionaries blank forms for quarterly and yearly reports. A few of their questions should be in our own blanks. They are good.

Refused.

A request lately came from a promising mission in Nebraska for only \$100 aid, but we had to write no because the Board cannot take another dollar of obligation. It is painful to refuse aid where there is real need, but what else can be done when the treasury is worse than empty?

Bangor, Pa.

The Superintendent spent the first Sunday in November in the above mission, finding the congregation a little under a cloud owing to difficulties that for more than a year have vexed both pastor and people. An understanding has been reached, however, and they hope for a better day.

Get Both.

Some of those who get the MESSENGER think they are getting all the missionary news, but they are greatly mistaken. A large part of it is given only in the *Missionary Herald*.

On the other hand those getting the *Herald* may think that they have all the missionary news; but not so, for much is found only in the MESSENGER. Very little written by the Superintendent is common to both papers. He has carefully avoided giving the same article in both papers. Your only wise way is to get both and so you will have all the important facts about our work.

The Cost of Administration.

Some people have much to say about what it costs to use missionary money; but perhaps they do not know what it costs the Government to handle its finances.

To collect the internal revenue and other receipts of the United States Government, about \$217,000,000, it costs nearly \$7,000,000, i. e., over three per cent.—to say nothing of the cost of using it.

If it costs three per cent. on many millions, is it wonderful that it costs the Church five or seven per cent. on her few thousands? Think and examine before you find fault.

It Was Not a Mistake.

The *Christian World* kindly criticises the heading of the Superintendent's statistical report which is as follows: "Statistical Table of the Missions under the care of the Board of Missions of the Reformed Church in the United States."

The objection is that the title is too broad, because the three Eastern Synods which support this Board are not the whole Church, and the title should be "the Tri-Synodic Board."

"Tri-Synodic" is a common and convenient name, but it is not a part of our title. The name given above in italics is the charter name and therefore the only correct one to be used in an official document.

Missionary Society Church-building Fund—The First Subscription.

HELLERTOWN, Pa., Oct. 19, 1887.

Rev. A. C. Whitmer:—Dear Bro.:—Put the Missionary Society of Christ Church, Lower Saucon, down for twenty-five dollars for "THE MISSIONARY SOCIETY CHURCH-BUILDING FUND." Whenever you have the requisite lumber please call on us for the amount. Should you reach it within one, let me know. Yours in grace, A. B. KOPLIN.

That is kind. The same Society was among the first to help to make up what is known as THE FIRST SPECIAL CHURCH-BUILDING FUND, over a year ago.

Who next will take unto themselves this honor of standing at the head?

Family Reading.

Farewell.

BY REV. EDWIN B. RUSSELL.

There is a word that once is spoken
In every life, as all can tell;
When eyes are dim and hearts are broken,
And lips must say—farewell, farewell!

The dreams of youth, the hopes of beauty,
And high ambition's magic spell;
The call of toil, the voice of duty,
Shall utter each its own farewell.

When truth to heavenly honor plighted,
Is lured to falsehood's darkest cell,
Where truth is slain and honor blighted,
Who would not say to earth farewell!

But care and grief, and sad emotion,
Shall hear in time, their funeral knell,
As wrecks that drop beneath the ocean,
And sinking, toll a last farewell!

This ruined fane, whose ivied glory
Once heard the sacred anthem swell,
In broken arch repeats the story
Of power and pomp, that say, farewell!

But like the vine, whose beauty ever
Robes arch and shaft, where birds now dwell
And chant their psalms—devotion never
Will fall from Faith, nor bid farewell!

O for that hour of compensation
Words cannot paint, tongue cannot tell,
When Faith, Hope, Love, in consummation
Shall say no more—farewell, farewell!

For the Messenger.

A Reformed Family that Ought to Reform.

In a growing town of some four thousand inhabitants, is a struggling mission of the Reformed Church. It became a mission through mismanagement; it continued a mission for such a long time not because there was not enough material to make it self-supporting, but because a number of Reformed families failed to act for the best interests of the church.

Recently a young man was called to take charge of this mission. Ardent and full of hope, he set out with the purpose of gathering in all the scattered sheep of "the house of Israel." In the course of his visits, he found many Reformed families that ought to reform.

Mr. R.'s family was one of them. The missionary called, introduced himself, was heartily welcomed, and after some preliminary talk, stated the object of his visit. Would not Mr. R. and his family connect themselves with the mission. "No-o-o-o," says Mr. R., "I guess not, not for the present at least." "You see we have only been living here a few years and it is not certain we will remain here, and we have kept up our membership in the E. church where Rev. Mr. H.—is pastor." And no argument or appeal could alter his purpose. Now is not this a Reformed family that ought to reform.

Let us see. Rev. Mr. H.'s church is seven miles from the town where Mr. R. now lives. Mr. R. does not keep a horse and carriage so that regular attendance at Sunday worship is impossible. The family does go once or twice a year on communion occasions when they hire a livery team to take them out. As this is rather expensive they make the most of it and spoil the communion solemnity by adding thereto a Sunday visit. Attending Sunday-school or missionary society is out of the question. It is too far you know. As for the young people in the R. family, they have no regular place of worship. They go where they think something specially important will take place, as if anything were more important than the plain Gospel of the Kingdom. Sunday before they were in Rev. Mr. M.'s church because he had advertised a sermon on "Aesthetics in Heaven." They judged by the theme and expected to hear something wonderful, which most likely they did, taking into consideration Rev. Mr. M.'s knowledge of aesthetics in general, and aesthetics in heaven in particular. Last Sunday they concluded to hear a sermon announced by the Rev. Mr. P. on the "Spiritual Significance of the jaw-bone of an ass." And so they drift from place to place, but keep steadily drifting, meanwhile, to spiritual death and destruction. This Reformed family ought to reform. When there is a baby to baptize in the R. family, they think it hardly worth while to trouble Rev. Mr. H., and as they feel somewhat strange in the mission church, they send for the missionary to come around to the house to baptize it. And he goes there at their bidding, attends to the matter, receives thanks and goes away with the encouraging thought that, after the baby has grown up, if its parents have not forgotten all about their vows, they will direct it to become a full member of Rev. Mr. H.'s church, at E., seven miles away.

Should dangerous illness occur in Mr. R.'s family he fears it will take too much time to go to Rev. Mr. H., besides Rev. Mr. H. might be among his 890 other confirmed members. So Mr. R. sends for the missionary who has not much to do anyway and he comes. Should the illness terminate fatally, however, then the missionary is not thought of. Rev. Mr. H. is sent for to officiate with an old sermon and to reap the wages of the harvest of Death. This Reformed family ought to reform and that right speedily.

Should one of the young R.'s wish to take to himself a wife it is more than likely that he will "go to Jersey." If, however, for appearance sake the family conclude to make this a festive occasion, then they send for—the Reformed missionary in town. By no means. Rev. Mr. H. must grace the occasion. And he comes with a glad heart. He has plenty of such calls from among his 900 members and he knows what it means; a joyous occasion, a wedding fee, a tempting dinner and the customary after-dinner talk. Conversing with Mr. R., Rev. Mr. H. feels that the conversation even on this occasion should be of a somewhat religious character and he endeavors to give it such a turn, but he soon finds that Mr. R. is somewhat rusty on this subject and as Rev. Mr. H. endeavors to brighten him up, he is startled when he finds that the rust extends pretty near all the way through. He knows nothing of the work of the congregation to which he professes to belong, (how could he at a distance of seven miles), and nothing of the general work of the Church. All that he does seem to know is brought out in answer to a question of Rev. Mr. H. "How is our mission in your town getting along?" "Oh, well, they say it is moving along slowly; I believe the membership is small, it will probably die." This last remark somewhat startles Rev. Mr. H. It had never occurred to him that the mission was in danger—of being smothered by a leaf growth of 900 members overshadowing it. He smarts under the stings of a quickened consciousness of his criminal neglect of the best interests of the Church, and even at the risk of reducing his salary by 50 cents a year or imposing that additional burden upon his 890 other members, he tries to make tardy amends for his past neglect by suggesting to Mr. R. that he had better connect himself with the mission and thus help to keep it alive and to build it up. Mr. R. is astonished. "What do you mean, Rev. Mr. H.?" says he. "How could I break up all my associations. Did I not join that church thirty years ago?" Mr. R. evidently thinks that to join the Reformed Church is to join the brick and mortar of which the building is made. Besides Mr. R.'s parents and grandparents are buried in the graveyard connected with that church and although Mr. R. has been enjoying Rev. Mr. H.'s scripture exposition at a distance of seven miles, yet he seems to have a somewhat confused notion of the saying of Christ, "Let the dead bury their dead." He acts as if he understood it to mean, "Let Christ and His requirements be buried, I will follow my dead." And then the expense, these mission churches cost so much, while in a country charge of 900 members, church advantages and religion cost next to nothing. And the reader will probably conclude that what Mr. R. has been getting is worth next to nothing. Verily, Mr. R. and his family, Reformed though they be, ought to reform.

And while the R. family reforms, let Rev. Mr. H. and his like, have the satisfaction of contemplating this type of Christian character which is developed by preaching and pastoral work at seven mile range. If they are satisfied with the result let them continue their "dog in the manger policy" and thus invite the condemnation of the Great Head of the Church. Let us hope they too will reform, and thus assist our struggling missions to self support.

MAJOR.

Nature in a Forest.

The restless leaf is always shivering and rustling like a silk dress; invisible water is rippling over the grass; a branch, tired of being so long in the same attitude, rises abruptly, and makes its joints crack, as if stretching itself. A stone, losing its equilibrium or moved by an insect, rolls down a slope, and this miniature avalanche carries away with it a few grains of sand; a sudden quivering of the wings of an insect or of a bird rapidly lashes the air; an acorn breaks from the stem, bounds from leaf to leaf, and falls upon the turf with a dull sound; something goes by, producing a grating noise among the grass; a bird jabs, a squirrel squeaks while climbing a tree, and the woodpecker, with a beat as regular as that of a pendulum, strikes the bark of the elms to drive out the little beetles on which it feeds. The wind sweeps over the top of the forest, producing undulations which roll like waves on the sea, and give out low moanings, which might be taken for the distant roar of the ocean. In all these inarticulate plaints it seems as though Nature were heard to breathe. Oh, how pleasant it is to abide there for long hours, forgetting all the little troubles of civilization, allowing one's self to be penetrated by the essence of things, and impregnated with the life that is around us, immersed in the world of nature like a mad repose in the sea?—*Brooklyn Magazine*.

The Beacon Light.

All along our rock-bound coast a humane government has built its lighthouses. When sable Night spreads her mantle over the earth, and moon and stars hide, obscured behind the storm, those lamps are carefully lighted, and send their timely warning far out over the deep. And many a tempest-tossed vessel would be yearly dashed in pieces, and many a hapless crew would sink to watery graves were it not for those silent yet eloquent preachers to the mariner, that warn him to stand out to sea, or all must be lost.

But what should be thought of the keepers of those lighthouses were they night after night to curtain those lamps in sackcloth, and so suffer vessel after vessel freighted with parents and children, sisters and brothers to be driven against the rocky coast, and all together be lost in the deep?

To just such unfaithful ones may we be compared who have taken the vows of God upon us, if by careless neglect, and sleepy service we suffer those around us to go uncared for and unwarned down to death. He is curtaining his light that ought to shine far and near, who allows those perhaps nearest of all on earth to him to go unmolested and slumbering down to a hopeless grave. But are not great numbers doing precisely so? How can that employer, that guardian, that parent answer for such neglect before God?

In many a house no light shines from the family altar. In many no songs of praise are sung. In many no testimony for Christ is heard. No light shines there that leads others to "glorify your Father which is in heaven."

Dean Hannah and Jenny Geddes.

Professor Blackie writes to the *Scotsman* on the subject of the memorial placed at the cost of Mr. Grenning in St. Giles' Cathedral to Jenny Geddes. The Professor says an insult was covertly implied to the national honor when a memorial tablet to Laud's minion, Dean Hannah, was placed there, where an English Dean of that date had no more right to stand than a statue of Edward II. on the field of Bannockburn. The Dean, continues the Professor, planted where he is, can only serve to raise the question from the intelligent visitor, "What are you doing there?" and the answer will come back from the opposite side of the House, where that brave Scottish woman held her seat—"To glorify me, and to show it how goodly a mark I levelled my victorious stool!" For my small share in the Geddes memorial tablet, I may as well state here that it is now fully thirty years since the august muse of history, with the blooming Thalia at her right hand, as I was pacing the bank of the Tweed at Peebles, utterly unconscious of the Dean's now famous name, inspired me with a merry ballad in praise of her famous guest, which has been received with favor in not a few circles both of West and of East End society. Since that time I have twice suffered a visitation of the muse from the contagion of her noble name; and now I feel assured that only a few shallow wittlings of the school who dare to sneer at John Knox, will refuse to respond in full chorus to the Geddesian fury which this fourth time I feel laying violently hold of me:

O Jenny, Jenny, valiant dame,
Right valiant dame, and clever;
While Scotland lives, and tholes no shame,
Thy name shall live forever!
Thou didst cast out the priestly school,
At thy rebuke they fled;
There is no logic like a stool
Against a mitred head.
Bishop and Dean in wretched rout,
They sought their English home,
Thy brave breath blew the candle out
That Laud had lit at Rome!
Such weighty stroke but once was done,
When Bruce, at Bannockburn,
With battle-axe felled fierce Bohun,
And made proud Edward turn.
I care not if thy name be Mein,
Or if thy name be Geddes,
In my heart's heart I own the queen
Of all brave Scottish ladies.
Then Jenny, let them say their say,
Thou valiant dame, and clever;
Though bishops bark, and asses bray,
Thy name shall live forever!

A Continent to be Flooded with Rum.

That the drink traffic is becoming to Africa a deadlier evil than the slave trade is a statement which may startle some readers, yet it is most certain. It is deadlier in its incidence and wider in its area of its perniciousness. No one will dream of regarding Sir Richard Burton as a temperance fanatic, yet in his book on Abbeokuta, after speaking of the ravages wrought by rum and war, he adds: "It is my sincere belief that if the slave trade were revived with all its horrors and Africa could get rid of the white man with the gunpowder and rum which he has introduced, Africa would be a gainer in happiness by the exchange." And here is the testimony of an extremely able native gentleman from whom I shall make several quotations—the Hon. the Rev. James Johnson, the native pastor of the island of Lagos. In an eloquent speech, at the memorable meeting held on March 30, at Prince's Hall, he said: "I may perhaps be allowed to refer to the work of emancipation. Many hundreds and thousands of slaves were set free, giving joy and pleasure to many a heart. The work, however, in which your interest is being solicited is a far greater work than that. I say greater, because the work of the past was to deliver the body of the slave from the grip of the slave dealer; but the work we have to do now is to deliver the mind, the body, the soul, the spirit of the native race, from the power of the great European traders. The work we are now trying to do affects all the races of the world, and I should like to see, as the outcome of this meeting, a strong move-

ment for the suppression of this traffic among native races. I represent here to-night Africa—a country with a population of over 200,000,000. This country, so large, with a people so numerous, lies at the mercy of the traders of Europe, who are flooding it with drink.—*Contemporary Review.*

Youth's Department.

Fairy Gold.

"Once on a time," the stories say,
The wee green elves would often cast,
Bright heaps of gold in mortals' way;
But fairy gold would never last.
I know 't is true; you ask me how?
My dears, they sometimes do it now!
If you some morn will come with me,—
My blue-eyed lad, my brown-eyed lass—
I'll take you where you'll shout to see
The gay gold glistening on the grass.
Your small, hot hands you both may fill,
And leave the meadow shining still.
But, hidden watchers, all the while,
Are tittering softly to themselves;
Alas! you little guess the guile
And roguish mockery of the elves!
Too soon you'll find, as I have told,
That buttercups are fairy gold!
—St. Nicholas.

The Rip Van Winkle of the Talmud.

BY DR. A. S. ISAACS.

Who has never heard or read of Rip Van Winkle? With such charm and power has Irving told the story that it does not seem a fairy tale, but as real as the Catskills themselves.

Yet Rip is a very old personage indeed. He belongs to a venerable and veritable fairy story—a wandering legend that has come down to us from ages ago. He appears in the folk lore of various nations—oriental and European, modern and ancient. But nowhere is the story told with more beauty—although it requires the skill of an Irving to transcribe it—than in the collection of rabbinical law and fancy, wit and wisdom, debates and comments, known as the Talmud.

Ages ago—it was about fifteen hundred years—there lived a man whose name was Rabbi Honi. He loved solitude—the quiet fields, the silent hills, the lonely mountain rivulet. He liked to take long walks by himself, and he would think and think and think all the time. He did not mingle in the busy life of the world. The cheerful forge, the merry reaper, the crowded streets, boys and girls at play, music and games—he would spurn all these; and far away from the haunts of men would he wander, as if this bright and blessed world had no charm or interest for him.

"What is life, what is life?" he asked himself, as with slow and measured step he crossed the meadows, far beyond the outskirts of his native town. "It is like a fleeting shadow!" so he thought; not like the shadow of a tree, nor yet like the shadow of a wall, but like the shadow of a bird, which mounts aloft and swiftly flies away.

He sighed as he went along; but his sadness was changed to wonder as he saw an old man planting a carob-tree. Love and happiness beamed from that aged face, as, with trembling hands and tottering limbs, he busied himself with the task.

"Unfortunate man," cried Honi, in a voice of scorn. "What folly is thine! Dost thou waste thy feeble powers in planting a tree whose fruit will grow in seventy years? Dost thou hope to live so long? Poor fool, poor fool!"

"Master," said the old man, in gentle tones, "thou art mistaken; I plant the tree not for myself. In my youth, I gathered fruit from trees which my grand sires planted; and now I too would provide for the happiness of my descendants."

"Happiness, happiness!" so murmured Honi to himself. "What is happiness, when life is so fleeting! Why should we concern ourselves with the future? Why provide that our children gather ripe, luscious fruit to make their lives happier? Will they not suffer and die, and is not our labor vain?"

Unable to answer these questions, and wearied by his walk, Honi sank upon the grass and fell asleep. The sun sank to rest, and still the rabbi slept. The stars shone in the clear Eastern skies, and still he slept. Dawn broke, and mid day came, and a hundred nights passed,—and still he slumbered. A wall of stones sprang up around him, which hid him from passers-by. And so the years ran on,

summer and winter, seed-time and harvest, with all their varied changes, and the rabbi awoke not. Was this circle of stones his burial-place?

Seventy years had elapsed when suddenly the stone wall disappeared, and the rabbi awoke. He rose to his feet, rubbed his eyes, glanced in every direction and exclaimed: "I have had a pretty long sleep. It was scarcely night when I sank to rest, and now it is almost mid-day. I must hurry home."

Somewhat confused, he set upon his way, but, seeing a carob-tree, stood rooted to the spot. Like birds returning to their nest, his thoughts flew back to the scene,—the old man, the planting of the tree, his own words of scorn seventy years before. Surprised, amazed, he approached nearer, and saw how stately the tree had grown, with its rich vegetation. A boy was eating its fruit, and not hurrying at his meal. "Boy, boy!" exclaimed Honi, in a voice of anxiety, "who planted this carob tree?" "Not I," replied the lad, with a light laugh. "Don't you know how long it takes this tree to bear fruit? Why, my father told me that it was planted by my grandsire." And the boy continued eating in the utmost satisfaction.

Then Honi knew that he had slept seventy years, and sad at heart he resumed his way homeward. But the once familiar path had disappeared. The hills of his youth had been levelled. The greens ward which had yielded to his footsteps of old, had given place to rows of houses, and the long line of spreading trees beneath which he had so often mused was no more to be seen.

Soon he was in the heart of his native city, but he recognized it not. The streets, the houses, the people, were alike strange. There was not a friendly hand stretched forth to grasp his own, not a smile greeted him, not a voice gave him welcome.

Poor Honi's heart sank within him. "If my friends and acquaintance no longer know me,"—so ran his thoughts,—"at least my family will not spurn me. To them I will go and seek rest—rest in their midst."

He inquired of a passer-by the dwelling of Honi's family, and soon with beating heart knocked at the door. It opened, and a scene of household happiness was revealed. There were lads at play, their mother sharing their joy, and a man of strong frame plying his work. As Honi entered, the room grew silent, and all eyes were cast upon the bearded stranger, with sad weary countenance.

Approaching the man, Honi exclaimed in a trembling tone: "Will you call for me the son of Honi?"

"Honi's son!" replied the man with an astonished air. "Why, he has been dead many years."

"But who art thou, then?" And the old man's head sank lower and lower.

"I am Honi's grandson!"

With a loud expression of joy Honi drew nearer his grandson, and was about to embrace him, saying: "I am thy grandfather." But the man coldly stepped back, gazed at him a moment, and said: "Thou my grandfather! I do not know thee! I never saw thee!" Honi then told his wondrous story of the sleep under the wall of stones, of his sudden awakening, and his return. But all his entreaties met with no warm response. He was allowed, however, to remain as a guest in the house, and do whatever he pleased.

Thus Honi returned, but found not the home of his youth. He was a stranger at his own hearth. When he had many friends, he loved solitude; now, when he yearned for love and friendship, he was doomed to solitude.

He roused himself as the days flew by. He would mingle with the teachers, for he had been a teacher of note in his time. When he met them, he knew them not, nor did they recognize him. He heard his name spoken with great veneration. In the school of learning his verses were quoted, his opinions discussed, his principles referred to. And he sat and listened as if he were already buried,—he, the living Honi,—while his eyes were full of tears.

In his despair he left the school, the scene of his former triumphs and his present suffering. He sought a lonely path beyond the city, and sinking on the ground, he exclaimed: "Give me society, O God, or give me death! I am alone on earth. Call me to Thyself!"

And tradition relates that soon God had compassion on him, and in a few days he died.—*The Sunday School Times, Philadelphia.*

The Spilt Beans.

A poor hard-working boy was going along with a bag of beans on his shoulder. All of a sudden the beans burst a hole through the old bag, and came rattling down on the footpath. Several other boys were close by at the time of the accident, with a velocipede. I wonder what they will say? Boys, you know, have generally something to say or do on such occasions. Do you want to know?

One began to stamp on the beans with his heavy boot, and clear them off the pavement into the mud. Another laughed, and shouted, "Hallo! upset your apple-cart?" Two others scarcely noticed the mishap—they were engaged with the velocipede.

A fifth ran to the spot. "Get out you, Joe Marsh!" he cried to the boy who was making the accident worse; "you mean, miserable fellow, get out!—I'll help you to pick them up, Tommy. How did it happen? Never mind; we'll save all we can;" and he began to scrape up the beans with both hands, then to examine the hole and stop it; and never left until the bag was safe on Tommy's back again.

"I am very much obliged to you," said Tommy with tears in his eyes. "Father won't beat me now; do you think he will? not many are lost."

"Beat you? no!" cried the boy brightly; "it was no fault of yours. If he beats you, I'll beat him!" Both laughed a good-natured laugh, and each went his own way, Tommy repeating once more, "I am ever so much obliged to you."

It made me think that all boys do not know that they were made to be kind, generous, and unselfishly helpful, while some do. Let me repeat to you a bit of advice which a good man, who has done much for the elevation of the young, gives, especially to boys:—

"If there is a poor boy in the school who has a club foot, don't let him know you ever noticed it. If there is a boy with ragged clothes, don't talk about rags when he is within hearing. If there is a lame boy, give him some part of the game which does not require running. If there is a hungry one, give him a part of your dinner. If there is a dull one, help him to learn his lesson."

Is not that the way your heavenly Father expects you to behave? An unfeeling heart, I am sure, grieves Him.

"Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—*British Juvenile.*

Transformed.

BY AUNT MARIAN.

Tessa was the name of a little maiden who had the misfortune to be very ugly; indeed, her face was so repulsive that no one loved to look at her.

"It is the face of a Medusa," said Carl, the young artist, who roomed across the way.

"Poor thing! I should think she would want to bury herself," said the pretty landlady.

Tessa knew only too well why they all shunned her, and her heart was consumed with hate and envy. "Why should others be beautiful and I so plain?" she said, gazing enviously on the fair young faces that passed her window; and the more hate there was in her heart the more repulsive grew her features.

One day while wandering in the woods, brooding morosely over her own misfortune, with no thought of the beauty about her, she came suddenly upon a dwarf, misshapen and disfigured beyond anything she had ever imagined in human form. For once she was happy; she had found some one more ugly than herself, and a laugh, fiendish and cruel as a hyena's, rang through the forest. But the dwarf began to weep.

"No wonder you weep," said Tessa, "with such a face and figure."

"Nay," said the dwarf, sorrowfully, "I weep because I have found some one more wretched than myself." And as the tears streamed from her eyes, her mottled skin grew white and soft; and Tessa saw with amazement that the poor deformed creature was actually becoming beautiful.

"What has changed you so?" she cried.

"Am I changed?" asked the dwarf, eagerly. "Am I beautiful again?"

"Yes, so beautiful that I hate you," answered Tessa, regarding her with astonished and envious eyes.

"Nay, do not hate me," she entreated;

"it was hate and envy that deformed me; it is pity that has broken the spell. Rejoice with me and with all others that are beautiful and happy, and pity those less fortunate than yourself, and sometime you too may be freed from the curse." As she spoke she vanished.

Then Tessa went to her house and pondered over the words she had heard. It was hard advice to follow, to rejoice in the beauty and happiness of those who scorned and shunned her, but she determined to make the effort. Hitherto she had spent her time in idle repining, caring only for herself; but now she resolved to do something for the comfort of others, and remembering a poor widow with a family of young children living not far away, she set herself to fashioning warm mitts and stockings for the little hands and feet.

"Ugly as I am, I can create beauty for others," she said, as the pretty things grew under her fingers, and the thought made her glad.

As time went on all the poor and needy in the neighborhood learned to bless her, and she forgot half her own misery in trying to relieve the misery of those about her. One day as she was entering her gate a beautiful child who was passing, slipped and fell. Once she would have felt a cruel delight in the child's mishap, hoping that the lovely features might be marred for life, but now she sprang to help her.

"How good you are," said the little one, putting up her lips for a kiss, when Tessa had bathed the bruised forehead and bound it tenderly with soft linen.

"And you are beautiful," said Tessa, returning the kiss.

"And so are you," said the child, quickly, "as beautiful as my own mamma."

"Am I?" cried Tessa, turning with eager haste to the mirror, which for many a day she had kept closely veiled that she might not see her own ugliness reflected, and lifting the drapery she beheld a fair, sweet face, with tender, pitying eyes. Then Tessa, gazing a moment to make sure that this glorified face was her own, went down on her knees and thanked God.—*Exchange.*

Origin of the Habit of Throwing Rice at Weddings.

In the days of the Shang dynasty, says the Chinese *Times*, some 1500 years before Christ, there lived in the province of Shansi a most famous sorcerer called Chao. It happened one day that a Mr. P'ang came to consult the oracle, and Chao, having divined by means of the tortoise diagram, informed the trembling P'ang that he had but six days to live. Now, however much we may trust the sagacity and skill of our family physician, we may be excused if, in a matter of life and death, we call in a second doctor for a consultation, and in such a strait it is not to be wondered at that P'ang should repair to another source to make sure that there was no mistake. To the fair Peachblossom he went, a young lady who had acquired some reputation as a sorceress, and to the tender feminine heart unfolded the story of his woe. Her divination yielded the same result as Chao's; in six days P'ang should die, unless, by the exercise of her magical powers, she could avert the catastrophe. Her efforts were successful, and on the seventh day great was Chao's astonishment, and still greater his mortification and rage, when he met P'ang taking his evening stroll, and learned there lived a greater magician than he. The story would soon get about, and unless he could put an end to his fair rival's existence, his reputation would be ruined. And this is how Chao plotted against the life of Peachblossom. He sent a go between to Peachblossom's parents to inquire if their daughter was still unmarried, and receiving a reply in the affirmative, he befooled the simple parents into believing that he had a son who was seeking a wife, and ultimately he induced them to engage Peachblossom to him in marriage. The marriage cards were duly interchanged; but the crafty Chao had chosen the most unlucky day he could select for the wedding, the day when the "Golden Pheasant" was in the ascendant. Surely as the bride entered the red chair the spirit bird would destroy her with his powerful beak. But the wise Peachblossom knew all these things and feared not. "I will go," she said; "I will fight and defeat him."

When the wedding morning came she gave directions to have rice thrown out at the door, which the spirit bird seeing made haste to devour, and while his attention was thus occupied Peachblossom stepped

into the bridal chair and passed on her way unharmed. And now the ingenious reader knows why he throws rice after the bride.

Some Strange Antipathies.

It seems absolutely incredible that Peter the Great, the father of the Russian navy, should shudder at the sight of water, whether running or still, yet so it was, especially when alone. His palace gardens, beautiful as they were, he never entered, because the river Mosera flowed through them. His coachman had orders to avoid all roads which led past streams, and if compelled to cross a brook or bridge, the great emperor would sit with closed windows, in a cold perspiration. Another monarch, James I., the English Solomon, as he liked to be called, had many antipathies, chiefly tobacco, ling, and pork. He never overcame his inability to look with composure at a drawn sword; and it is said that on one occasion, when giving the accolade, the king turned his face aside, nearly wounding the new-made knight. Henry III. of France had so great a dislike to cats that he fainted at the sight of one. We suppose that in this case the cat had to waive its proverbial prerogative and could not look at a king. This will seem as absurd as extraordinary to lady lovers of that much-petted animal, but what are we to say of the Countess of Lamballe, of unhappy history, to whom a violet was a thing of horror? Even this is not without precedent; for it is on record that Vincent the painter was seized with vertigo and swooned at the smell of roses. Scaliger states that one of his relations was made ill at the sight of a lily; and he himself would turn pale at the sight of water-cress, and could never drink milk.

Charles Kingsley, naturalist as he was to the core, had a great horror of spiders; and in "Glaucus," after saying that every one seems to have his antipathetic animal-continues:—"I know one [himself] bred from his childhood to zoology by land and sea, and bold in asserting and honest in feeling that all without exception is beautiful, who yet cannot, after handling and petting and examining, all day long, every uncouth and venomous beast, avoid a paroxysm of horror at the sight of the common house-spider."

The writer shares this dislike to a painful extent; in this case it is inherited from his grandfather. The genial author of the "Turkish Spy" says that he would far prefer sword in hand to face a lion in his desert lair, than have a spider crawl over him in the dark. The cat, as we have previously mentioned, has repeatedly been an object of aversion. The Duke of Shomberg, though a redoubtable soldier, would not sit in the same room with a cat. A courtier of the Emperor Ferdinand carried this dislike so far as to bleed at the nose on hearing a cat mew. Lord Lauderdale, on the other hand declared that the mew-ing of the cat was to him sweeter than any music, while he had the greatest dislike to the lute and the bagpipe. In this latter aversion he was by no means singular. "Dogs, too, have come in for their share of dislike. De Musset cordially detested them.

We have read somewhere of a man who, if he saw a crayfish, became perfectly limp and helpless, while the perspiration streamed from his face. The writer's brother has so strong a dislike to beet root, that a dish of it placed near him will not only destroy all appetite, but cause him to turn pale and feel faint.—*Castell's.*

Pleasantries.

Trade in stock generally uses up one's stock in trade.—*Tid-Bits.*

"Martha," said her father, "William asked me for your hand last night, and I consented." "Well, pa, that is the first bill of mine you haven't objected to."—*Iskwill Advocate.*

Mrs. Nucayne: "Yes, it was an awful disease; it reely got to be an epidermis in our neighborhood; and I was so frustrated by it I had to spend two weeks at the seashore to recapitulate."

A Hopeless Case—Wife (in a tone of sarcastic reproach)—"What do you think, John, of paying \$1.50 for an orchestra chair Saturday night, and only putting 25 cents in the contribution box Sunday morning?" John (the guilty one)—"I think, my dear, that it makes a \$2 bill look sick!"

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

Rev. D. B. LADY,
Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D. D., } SYNDICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the Office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, NOVEMBER 16, 1887.

We thank Rev. Cyrus J. Musser for a sketch of the life and labors of the late Rev. Albert G. Dole, which will appear next week.

Out of Debt.

The splendid hall of the Young Men's Christian Association at the corner of Fifteenth and Chestnut streets, in this city, is now entirely free from encumbrance. The ground and building cost half a million of dollars, but leading merchants and others came up with large subscriptions.

A Site Chosen.

The property of the Leake and Watts' Orphan Asylum at the Northwest corner of Central Park, New York city, has been bought as the site of the proposed Cathedral. Eight hundred and fifty thousand dollars have been paid for the ground, but the outlay is not thought to be too great when the eligibility of the situation and the magnitude of the proposed work is considered.

Carrying Jokes too Far.

Mr. William Dixon may be the most inveterate joker in Washington; but it is no credit to him if, as is reported, he performed a mock marriage ceremony, using a city directory for administering the oath, and, after the most fantastic rites, sending the couple off to Dr. Sunderland to have "the real and binding" act performed. A man ought to be held to strict account for such trifling, which does not fall short of profanity.

The Difference.

Election days were formerly disorderly above all others, mainly because they were times for indulgence in strong drink. Now, although there is often a holiday cessation from labor, and men congregate and talk excitedly over the merits of opposing candidates, these days are marked by their quietude. A contemporary urges the fact that the saloons are closed on these days with advantage, as an argument in favor of restriction at other times. That is good reasoning.

Resignation of Dr. McCosh.

At a meeting of the Board of Directors of Princeton College, Dr. James McCosh resigned the presidency of the institution after a service of nearly twenty years. The outward growth of the college under his administration has been very marked. The number of students has increased from 264 to 603; the teaching force from 10 professors with 7 tutors, to 37 professors with 3 tutors; the buildings and appliances have been trebled. Dr. McCosh expresses great satisfaction in the enlarged scope given to metaphysical studies. His old age is given as the ground of his resignation.

Hanging on a Tender Thread.

At this writing the condition of the Crown Prince of Germany is very precarious. His malady appears to be something like that which ended the life of General Grant. It is thought that another operation will be necessary, and the risk is so great, that the most distinguished surgeons are slow about attempting it. The death of the heir to the throne would make a great difference on the future of the realm. The old Emperor must be greatly exercised by it. It cannot be long before he and Bismarck will have passed away, and then the affairs of a continent may change front.

Important Meetings.

There was a large meeting of prominent Christian ministers and laymen held in Philadelphia last week, to consider the subject of evangelistic work. The dis-

cussions on the evangelization of cities as in need of special attention in themselves and as great centres of influence received much attention. The addresses of Dr. Theodore Cuyler and others are spoken of as being remarkable for their earnestness and power. We are sorry we were not able to attend the meetings. There is great advantage in such conferences. They bring the experiences and wisdom of the best men to the common store, and it is always profitable to hear what is said on such occasions.

Across the Million Dollar Line.

The Missionary Board of the Methodist Episcopal Church met in New York on the 9th inst., and the report of the Treasurer showed that the receipts for the year ending October 31st were \$1,044,795. This amount was from collections only; that is, legacies were not counted. Last year the million line was not quite reached, although legacies were included. The Board might then have easily covered the deficit by appealing to those whose ambition to come up to the mark could have been stimulated. But that was not regarded as fair, so it was resolved to try again; and the result has been an increase of \$95,000 over the amount reported in November, 1886. The disbursements last year amounted to \$1,008,230. It was decided to place the appropriations to be raised next year at \$1,150,000. These are large figures.

Majesty of the Law.

The sentence of two of the condemned Chicago anarchists was commuted to imprisonment for life; one of them committed suicide and the remaining four were executed on Friday last. The tremendous pressure brought to bear upon Governor Oglesby to pardon the evil doers was the result in large part of false sentimentality and of fears that the friends of the anarchists would wreak vengeance, by destroying the lives and property of civil officers and others. It is felt, however, by all law-abiding citizens, that the clemency asked for would have encouraged the violence and murder so greatly dreaded. The criminals were flippant and defiant to the end, some of them cheering for Anarchy with their last breath, but future leaders will be apt to have the fear of the halter before their eyes. The question was whether the law should throttle the murderers or be throttled by them.

Dr. Herman Rust.

We see from the *Christian World* that Dr. Rust has resigned the pastorate of the German congregation he has served so well in connection with his professorship in the Theological Seminary at Tiffin. The service rendered has been long and faithful, and the people ministered to regret that it cannot be continued. But there is a time when burdens must be laid down. How the writer of this would like to see "Herman" and talk over the days spent on the fourth story of "The Building" at Mercersburg! If only we had Prof. William M. Nevin's muse, there would be no difficulty in finding a theme for a song of tender memories. We send our college mate and fellow laborer our greetings, hoping that his last days will be his best days, and that his crown may be one of many stars. We believe that

"All the boys who were schoolmates then" will join in this. Some of them are gone—the gifted Clarke, for instance, and the bright lad who did so much of the teasing; but no one can say that they are not as much interested in a pilgrim's nearing to his home as those who remain upon the earth.

The Church Almanac.

Whoever it was that first conceived the idea of publishing a Church Almanac, it was a brilliant idea. The Almanac is a great power in the average household; occupying an honored place in the house; vitally connected with the life of the family; exercising an influence of the magnitude of which many have no conception. In not a few families, as far as literature is concerned, there is little or none, save the Almanac and the Bible. With these two, the one accepted as a guide in matters earthly and secular, the other in matters spiritual and heavenly, the family fights its way through life. And it is remarkable how sane, well regulated, wholesome and useful a life may be lived, if necessary, under the exclusive guidance of these two. Sometimes it happens that,

in the course of generations, and by means of association, some particular Almanac wins for itself special favor and attains to exceptional power. Such an almanac, forwarded at a very early day, is published in the town in which the writer lives. It stands in great honor and its circulation is vast. There are thousands of families, East and West, who would not feel altogether safe without a "Gruber's Almanac" hanging on the wall.

He was a sagacious man who first thought of utilizing the immense force of the Almanac for religious purposes. There was an admirable shrewdness in the idea of establishing an alliance between Almanac and Church; of causing the Almanac to preach the Gospel, and making it carry with it the voice and the influence of religion into all the ramifications of the family life. It is thus that Christianity has always done. Wherever it has been possible, it has laid hold of, sanctified and utilized existing institutions and forces, and made them to subserve the one great purpose of propagating the Gospel of Jesus Christ.

We write in behalf of our Church Almanac for the year 1888, which has just made its appearance. This Almanac has steadily, from year to year, been winning favor for itself and increasing in influence and power. The present number of it seems to us specially worthy of commendation. It is handsomely gotten up; the appearance of it is a delight to the eye. As an almanac, it is no doubt equal to the very best. The name of Ibach is a guarantee that the astronomical calculations are entirely correct. The "moon's phases," we doubt not, are given with mathematical precision; and the "conjectures of the weather," we venture to say, are as correct as such conjectures generally are; which is saying a great deal.

But it is as a Church Almanac that it deserves special recognition among us, and particularly warm welcome. All will be glad to see upon its title-page the immortal first question and answer of the Heidelberg Catechism, and the faces of those Reformers and Church Fathers whose names are household words among us. Here one will be pleased to find the benevolent faces of Rev. Dr. Schneider, our first foreign missionary, and Rev. Mr. Boehringer, the founder of our first Orphans' Home; nor less pleased to behold the pictures of Drs. Johnston, Good, Willard and Muhleisen, all of them men to whom the Church owes much; while the picture of the teachers and pupils of the Female Seminary under the care of Misses Poorbaugh and Ault, at Sendai, Japan, will attract the attention of all. Here, in particular, will be found, clearly and concisely given, all that information in regard to our Church work, and especially in regard to our missionary work, our institutions of learning, and our orphans' homes, which ought to be, as it is here placed by this Almanac, within the easy reach of every church member, consistory and congregation.

Whoever did the work on this Almanac, it is well done. We perceive no omission; the work is very complete. Let our Church Almanac have a warm welcome; let there be an effort to introduce it into every family, and may it carry a blessing with it wherever it goes. J. S. K.

Communications.

Our Situation in Japan.

To the Pastors of the Church.

DEAR BRETHREN: Our present situation in Japan constrains the Executive Committee to send a letter of explanation to the pastors of our dear Zion. As a preface to this brief statement, we desire to remind you of the fact, that our Foreign Mission is only eight years old. A comparison of our men, means and results with those of other churches, furnishes abundant reasons for praise and encouragement. We have done a great and noble work in a short time. Let us thank the Lord for it. Let us take it as the first fruits of the coming harvest. The secret of our gratifying progress is due to the hearty co-operation of the whole Church in the work; and therein will lie the strength of our future success.

"Pray for the peace of Jerusalem; they shall prosper that love Thee."

Departure of Rev. D. B. Schneider.

In obedience to the recent action of the Board of Foreign Missions, the Executive Committee are making arrangements to send Rev. D. B. Schneider and wife to Japan, to sail by the steamer leaving San Francisco, November 29th, 1887. They therefore earnestly request that the several Synods who have made pledges, and all persons who intend to give monies for their outfit and travelling expenses, should transmit the same as soon as possible to the Treasurer, Hon. Rudolph F. Kelker, Harrisburg, Pa. It will require at least fourteen hundred dollars.

No Other Male Missionary at Present.

The Committee wish the Church at large to know, that as no other person has applied

to, or been chosen by the Board, and there being no present emergency for an additional male Missionary, no monies for that specific purpose should be sent to the Treasurer, but contributions are needed to replenish an empty treasury.

We trust this declaration will not convey the idea that the Board or the Executive Committee discourages the increase of workers in the foreign field, but that it is their candid judgment until the monies for the school buildings and the expenses of the Mission are forthcoming, it would imperil the work to appoint additional helpers.

A Lady Missionary Necessary.

In consequence of the intended marriage of Miss Mary B. Ault to Rev. W. E. Hoy, she will serve as teacher in the Girls' School at Sendai, only till June 1st, 1888. It therefore becomes imperatively necessary to secure a lady missionary, as a co-worker with Miss Lizzie R. Poorbaugh, who should sail no later than the first of May next.

The Committee have heard with great pleasure that the Woman's Missionary Society of the Pittsburgh Synod, will provide the amount for the outfit and passage money of the new lady missionary. Let the other societies of the church during the winter forward their contributions for her salary.

We also request such Christian women in our church as feel called to labor among the heathen, to send their names, with proper recommendations, to the Secretary, Rev. A. R. Bartholomew, Pottsville, Pa., who will present the same to the Board at their next meeting.

No one need apply, unless enjoying good health and possessing a spirit of entire consecration to the work, as also a willingness to labor at all times under the direction of the Board or the Executive Committee.

New Sphere of Christian Activity.

We greatly rejoice in being able to inform the Church that, although Miss Ault's connection with the Girls' School will cease after June next, she has advised the Board, that she expects to labor among the women of Japan, and by no means to relinquish her original intention of devoting her life to the work of making known the Gospel of the Saviour in that far-off land, in which her lot has been cast by the Providence of God.

The Mission House in Tokio.

The suggestion of the Mission in the year 1886, that the property at Tokio be sold, and that we concentrate our men and means at Sendai, as also the statement in a personal letter of Rev. A. D. Gring, March 8th, 1887, viz:—"We have since our meeting been able to get our people here to unite with their sister churches of the union in the same neighborhood, and thus relieve us from any further support,"—led the Board to offer the Mission house in Tokio for sale.

The present pressing need for funds to provide suitable accommodations for our Missionaries at Sendai, both in regard to their domestic comfort and their school work, and the fact that Tsukiji in Tokio, is a malarial district, and far less healthy than Sendai, constitute reasons why the Board entertained the idea of selling the property in Tokio.

The offers thus far received for the property not being satisfactory, and as the house brings a rental of \$40 per month, its sale will be held under advisement. We hope this explanation will be satisfactory to all our pastors and people.

It is highly important that the Church provide immediately, Ten Thousand dollars with which to erect the necessary buildings at Sendai. Delay now will seriously affect our progress. For this cause, the Board calls so earnestly for funds. Let the people respond and we can and will undertake greater things for the Lord in that heathen Empire.

Believing that the God of Missions, through the earnest efforts of Brother Gring, will incline His people to contribute liberally to this urgent need, we propose to go forward with the work. Help us, dear brethren, to give our pleading Missionaries the appliances and comforts they so richly merit and so greatly need.

Yours in the Lord,

DAVID VAN HORNE,
CLEMENT Z. WEISER,
A. R. BARTHOLOMEW,
RUDOLPH F. KELKER,
WILLIAM H. SEIBERT,
BENJAMIN KUHN,
Executive Committee.

Our School in Yamagata.

A letter just received from our dear Brother Moore, now in Yamagata, where under contract with the Governor of the Province we have opened a flourishing young men's school, states that the people are quite dissatisfied that a new man was not sent. Bro. Moore to quiet them, has had to assure them that another man would be forthcoming very soon. Bro. Moore says: If that school is to be a success, let us keep before our minds constantly the thought, a new man for Yamagata. Nothing short of this will do. We must have two foreign professors in order to succeed, and we surely want that school a complete success. As to myself, I don't think I shall remain more than one year, unless some one comes to my assistance. Please tell our Board and people this.

The history of the opening of this Yamagata school is simply this: We, as a mission, for some time have been made to feel the necessity of a boys' school, to secure young men for the ministry. The work of all the other missions more or less gathers around their schools, and from these they secure their helpers and ministers. It is a self-evident fact, that unless we establish our own schools, we shall always have to depend on other missions for our ministers and helpers. Our training or theological school is of very little value unless we have an academy in which we can prepare and secure young men for it.

Last spring our prayers for a school, as above described, were remarkably answered. The Governor and vice-Governor and one of the assembly men in Yamagata, asked us to meet them in Tokio, to consider the question of opening a good, first class school for young men in Yamagata, a large and influential city, 45 miles west of Sendai. To accomplish this, they agreed to put up the necessary buildings, support three native teachers, pay all the running expenses and to give 125 silver dollars per month to the foreign teacher, besides a house (Japanese) worth at least \$250 a year to the mission. The

president of the school is to be Bro. Oshikawa, our Japanese superintendent of all our work North.

Now this is the best offer that has ever been given to any mission as I am aware of, and one, depend upon it, we cannot afford to lose. The American Board has a large boys' school in Sendai, in which four foreign teachers are employed. This school will give them fruitage, and as our valuable Brother Oshikawa has often assured our mission, that unless we have a similar school in some large and influential city within our territory, we shall be greatly the losers. This is so evident that we are all one in crying for assistance for this school.

It may not occur to the Church just how much depends upon the success of that school for us as a mission. To my mind nearly the whole of the success of our work North and in Sendai, depends upon the success of that school. This may be putting things rather strong, but never too strong. In any heathen community so much depends upon the confidence and good will of the people and our native helpers. Without this, we might as well close up. We are dependent upon our native brethren for a very large part of our success. All missions have seen the advisability of working with their native ministers. Now all of our ministers and helpers, Bro. Oshikawa, as superintendent, feel the importance of that school quite as much as the girls' school. Brother Oshikawa is president of the school and his whole heart is in it. If this brother, whom other missions would receive with open arms at any time, becomes discouraged by our tardiness in providing men to make the school a success, there is no conjecturing what may not happen to us as a mission.

Bro. Oshikawa is a man of strong feeling, very energetic and progressive. He is not bound to labor with us in any way as a missionary, but let me tell you, brethren, I have studied Japanese character enough to know that if we, through tenderness in the performance of duty in meeting the calls upon us, should discourage our dear brother, and he should politely refuse to labor with us, and should tell us that he prefers laboring with some other mission, then we might as well quit Sendai, as a field of labor, for we cannot work there with his influence against us. His church which he established in Sendai, and the mission points outside, will go over with him, and we can't hold them do what we will. He is a man of such influence in the north and Sendai, that a rupture of that kind would be most disastrous to us as a mission. We are very largely in the hands of our native brethren as it were, as all the missions are to a large extent, but they are careful not to break with them.

Again, according to treaty, no foreigner is allowed to hold property outside of the treaty ports. In Sendai, our lot of ground purchased by Dr. Swander for our Girls' school is held in the name of a company of Japanese brethren. The school buildings must likewise be in a Japanese name, so that all our property outside of Tsukiji, Tokio, is in the hands of the Japanese Christian brethren, and in the eyes of the Japanese Government belongs to them. This is how all mission property is held by other missions also under the present treaty regulations. We must, therefore, exercise the greatest care that our men with whom we are so closely associated, and upon whom so much depends, are not discouraged by us. The general must not discourage his men, but by all means encourage them if he wishes them to fight well.

Now what doth hinder us from meeting the imperative demands upon us now for another teacher for Yamagata. A young man, in my opinion, and others, exceptionally fitted to fill this important place, stands ready to go in short notice. When I met this young brother, and learned of his qualifications, his prepossessing address, and above all, his sweet, humble spirit and willingness to respond to the Master's call, I felt that I had found the man whom the Lord had raised up to meet the imperative needs of our work in Yamagata. Besides the Pittsburgh and Potomac Synods have pledged enough to send him, and much towards his support. What more can we ask. God has opened the door, provided the man, and now through the generous gifts of the Pittsburgh and Potomac Synods, the means, too, are provided for. The whole mission, with their native brethren, are appealing for this man, and how can the church say no. Is the church ruthlessly to throw away the grand opportunity before us in this school?

Brethren, we dare not let this school go down, and thus lose for our mission for at least three years, and perhaps longer, \$1500 a year or \$4500 in three years, besides \$250, the saving in rent, for a house, making in three years \$750. This in all, during three years, will aid the mission to the amount of \$5,250. Can we afford with our slender means to sacrifice this? But the value of this school to our church work in the north and Tokio cannot be estimated by a few thousand dollars. It cannot be estimated at all. Again, we cannot afford to even run a risk of discouraging our native ministers and Christians. Brethren, depend upon it, we must move or break. May not this dear brother be sent at once?

Yours very truly,
A. D. GRING.

An Appeal.

Brethren of the Reformed Zion in Christ:—An appeal, more urgent, more imperative than ever before, comes to us from our missionaries in Japan. A cry comes across the waters of the Pacific, to the brethren at home, for help. A cry so pitiful that surely it cannot but melt the hearts of every member of our Church.

Our missionaries are in need; in great need, and ask for immediate assistance. Will they get it? Will we give it?

A parsonage must be built at once in order that our missionary in Sendai, Bro. Hoy, may have a suitable home to live in, where he may enjoy the comforts of civilized life. He is broken in health, his condition is serious. Shall we thus permit him to suffer when it is in our power to relieve him by contributing a little from the abundance with which God has blessed us?

Surely there are twenty five persons in our Reformed Zion, who are able to follow the noble example set by Rev. Dr. Bausman of Reading, Pa., and contribute the sum of one hundred dollars each towards building this parsonage. Yea, there should be,—surely there are, 100 persons who can each contribute such an amount, without interfering with the regular apportionments,

Let them come forward at once, act now; the case admits of no delay, and lay their offerings upon God's altar.

Then, not only will a parsonage be built at Sendai, but the Girls' school building will also be erected in that city.

Our lady missionaries are laboring faithfully under many and great difficulties. Unless they soon have a better home and a better school building in which to meet their pupils; they too will be broken in health.

Who will be responsible? Surely not they! They have sacrificed everything to labor for souls and the upbuilding of the Reformed Church in Japan. They left home, friends and kindred, with the confidence, yea, the assurance that we would lend them support not only by our alms but by our prayers and sympathy also. Have we done our part? Have we not, most cruelly allowed them to drift along and struggle almost alone against the tide?

Arise, O Reformed Zion in all thy strength! Awake from this sleep that may cost precious souls! Let the treasures of our mission boards be speedily filled to the overflowing!! Who will respond? A. M. S.

Foreign Missions

Departure of Rev. D. B. Schneder and wife—Offer of Rev. Dr. Bausman, etc.

The many friends of the cause of Foreign missions in the Reformed Church, will be interested to learn that arrangements have been made for the departure of Rev. D. B. Schneder and wife for Japan from San Francisco, on November 29th. The Board, through the Executive Committee, send the missionaries forth now in view of the extreme need of their presence and aid at Sendai. This is done also in deference to their own wish and to that of the kind friends who have promised special aid for their outfit and passage money, and for their support for eight months when in the field. But as a Board, they feel a weighty obligation resting upon them for their future support, and have also constant solicitude that the domestic comfort and the means for prosecuting the work successfully be afforded to all the missionaries alike. The permanent efficiency of the work will depend largely upon the steady contributions to the treasury for the general interests of the mission, so that the Board can give assurance to the missionaries that their wants will be provided for, and the necessary means for carrying forward their work duly advanced.

The appeal and offer of Rev. Dr. Bausman should be followed by pledges for the erection of a mission house or parsonage at Sendai for the immediate relief of our devoted missionary, Bro. Hoy. A glance at the cut to be found in the almanac issued from 907 Arch St., for 1888, page 11, of the Japanese house occupied by Miss Poorbaugh and Miss Ault, will convince any unprejudiced person of the necessities of the case. The sad pleading letters of Bro. Hoy, and the descriptions found in the letters of Brother Moore, as well as the information given by Brother Gring, should incite all to effort in this behalf. Now that we have a large and eligibly located lot in Sendai, let us go forward with the erection of the necessary buildings. Our missionaries all plead with us constantly for these structures, so necessary for them and their work.

The congregation served by the writer is engaged in raising \$150 for a room in the seminary building according to the proposition of Rev. A. D. Gring, and will strive to make it \$200; but in view of the urgency of the case as stated by Dr. Bausman and the missionaries, I will be one of the twenty-five, and pledge personally \$100 on those conditions for the mission house in Sendai.

DAVID VAN HORNE.

Philadelphia, November 11, 1887.

Inter-Seminary Alliance.

The American Inter-Seminary Missionary Alliance recently held its eighth annual convention at Alexandria, Va. The sessions began on Thursday, October 27th, with an informal reception of delegates and concluded on Sunday evening with addresses by missionaries and a farewell meeting. The names of 237 delegates were on the roll, which indicated the presence of representatives from over 40 seminaries of evangelical denominations from nearly every section of the country. The seminary at Lancaster was represented by fourteen delegates.

The celebrated Christ Church of Alexandria, Va., famous as the place where General Washington and Lee were accustomed to worship, whose pews were pointed out to and occupied by all the delegates in turn, became the scene of an interesting and enthusiastic meeting of talented and carefully educated young men from all parts of the country and branches of the church, inspired by one motive and working for one end. The force of this solemn fact was deeply felt by all and emphasized by several of the speakers, notably by Drs. Grammer and Packard, who considered it an earnest of the practical and organic union of the churches, to be consummated in and through the grand work of evangelizing the heathen world. As the 17th century was distinguished by the Reformation, the 18th by atheism and infidelity, the next century will become historical as the period of the church's great missionary activities and triumphs, which will, by the incontrovertible logic of facts, well called the "fingers of God," confound and silence atheism and infidelity, and grace the church with its crowning glory. The historical observer who carefully scans the ecclesiastical horizon, sees in this Inter-Seminary Alliance the dawning of that glorious day of united missionary activity whose setting sun will shine upon a converted world. Such then is the historical significance of the Alliance.

The following programme presents the order of exercises and the subjects which challenged the thought and received the earnest and prayerful consideration of this body of young men:

Thursday, October 27th. 11 A. M. Informal Reception of Delegates. 3 P. M. Devotional Exercises. 3.30 P. M. Addresses of Welcome, Rev. J. E. Grammer, D.D., Baltimore, Md., Rev. Joseph Packard, D.D., Dean of Theological Seminary of Virginia. 4 P. M. Paper, "The Relation of the Congo Free State to African Missions," T. J. Villers, Rochester Seminary. 7.30 P. M. Address, Rev. Frank M. Ellis, D.D., Baltimore, Md. Friday, October 28th. 9 A. M. Devotional

Meeting. 10 A. M. Paper, "Mission Work among the Indians," E. R. Chadwick, Bates Seminary. 11 A. M. Three Minute Reports from the Seminaries—with special reference to the methods of their missionary work. 7.30 P. M. Address, Rev. Arthur T. Pierson, D.D., Philadelphia, Pa.

Saturday, October 29th. 9.30 A. M. Devotional Meeting. 10 A. M. Paper, "What Headway is Christianity making against Mohammedanism?" Benson Sewall, Bangor Seminary. 11 A. M. Missionary Addresses. 11.30 A. M. Paper, "The Work of the Home Ministry for Foreign Missions," Robert I. Fleming, Garrett Biblical Institute. 3 P. M. Devotional Meeting. 3.30 P. M. Paper, "The Urgency of the Call to Foreign Missions," David A. Murray, Princeton Seminary. 4.30 P. M. Business Meeting. 7.30 P. M. Address, Rev. Wm. Elliot Griffith, D.D., Boston, Mass.

Sunday, October 30th. 9.30 A. M. Consecration Meeting and Services in various Churches. 3.30 P. M. Sermon by Rev. R. A. Goodwin, Principal of the "Bishop Payne Divinity School," Petersburg, Va. Subject, "The Best Mode of Evangelizing the Negro." 7.30 P. M. Addresses by Missionaries, by Dr. Nelson, of Philadelphia, and closing meeting.

On Friday afternoon the delegates enjoyed a drive to the buildings of the Theological Seminary of Virginia, which are located several miles from Alexandria on high ground, commanding an extensive view over the surrounding country. In these classic halls we were entertained most royally, regaled with most bountiful refreshments, and heartily participated in an impressive service in their beautiful chapel at the most sublime and solemn hour of the day—sunset. The return drive was made memorable by the spontaneous outburst of sacred song, as brothers sang together of Christian love and work, and although it was cold without our hearts were warm and full of joy within.

But how shall I convey an adequate impression of the ardor and earnestness that pervaded the Alliance, and of the inspiration and spiritual strength we all derived therefrom? The earnest prayers that were offered to God from the hearts of young men moved, as we verily believe, by the power of the Holy Spirit; the zeal and force infused into the reading of the papers by the writers thereof, and the exhaustive and thorough preparation evinced in these masterly efforts; the burning words of advice given by veterans in the army of God, men who had grown gray and received many a scar and many a star, too, of valor and victory in the service of Christ; the stirring words of encouragement that fell from the lips of these venerable heroes as, with outstretched hands, they dropped the mantle of God's blessing upon the bowed heads of their younger brethren and successors; the trumpet calls that sounded forth the depths of their life-experience for young men to enlist in the army of Christ and carry the sword of the Word into heathen lands; the touching paths in the stories of returned missionaries; the mute but eloquent and powerful appeal of that statistical missionary chart that continually hung before us, showing on the light squares 116 millions of Protestant Christians, and on the black 865 millions of heathen people; ALL the prayers, the addresses, the hearty and vigorous singing, the historical facts, all contributed to stamp so deep an impression on our minds, nay rather, to so rivet a purpose to our living and welding the love of Christ and our suffering fellowman to our every thought, that we all prayed and do now pray from the bottom of our hearts that, if it be God's will, all obstacles may be removed and all ties of natural love and affection sundered which detain us here, and we be counted worthy to suffer and work for the love and glory of God where that love and glory are least felt and known. Surely the Spirit of God was brooding over the Alliance. God forbid that the ardor and strength derived there be only fitful and temporary. Before separating at Alexandria earnest prayers were offered that the delegates would impart to their respective seminaries and to the church in general the influence and enthusiasm they then felt. May the Lord hear and answer the prayer! Oh! that every church member would appreciate the grand opportunities now presented, and awaken to the consciousness of imposed responsibility and of the awful fact that the "crisis of missions" is even now upon us! At this Alliance 64 men pledged themselves to the mission work. The men are ready. Where are the means to send them? When, however, the means shall arrive, as we know they must, and many pioneers shall have gone forth to the frontiers of the kingdom of God to stand on His watch towers in the dark night of heathendom, then will the church at home call to them, "Watchmen, what of the night?" and the glad answer will be trumpeted back, "The morning dawneth." And this dawn is the dawn of that triumphant day whose setting sun shall shine both upon a converted world and a united church, a church that has been "fair as the moon," is now "bright as the sun," and will be "terrible as an army with banners." S. L. K.

A Call for a Lady Missionary.

Inasmuch as the resignation of Miss Mary B. Ault, teacher in the Girls' School at Sendai, Japan, will take effect June 1st, 1888, the Executive Committee of the Board of Foreign Missions, hereby invite applications from unmarried ladies in the Reformed Church to fill the vacancy.

The missionary-elect should sail at no later date than May 1st, next. All applicants will please address the Secretary before New Year.

By order of the Executive Committee, REV. DAVID VAN HORNE, D.D., President. REV. A. R. BARTHOLOMEW, Secretary. Pottsville, Pa., November 8, 1887.

A Noble Pledge.

The Executive Committee of the Board of Foreign Missions have issued a call for a lady teacher to succeed Miss Mary B. Ault in the Girls' School at Sendai. We trust that many Christian women in the Church will respond to the earnest call. It is a great comfort and joy to the Board, that the Woman's Missionary Society of the Pittsburgh Synod will provide the amount necessary for the outfit and passage money of the

new missionary. God bless this band of faithful workers. May their noble example inspire all our missionary societies to attempt great things for the Lord. "She hath done what she could."

A. R. BARTHOLOMEW, Secretary. Pottsville, Pa.

How to Do It.

Our genial brother, E. R. E., in last week's issue of the MESSENGER, made favorable mention of "The Reformed Church Almanac." He concludes his kind article:—"And now we shall not have done ourselves credit until a copy of this Almanac shall have been placed in every home in the Reformed Church." I am very glad for that pronoun we; it includes every pastor in our good old denomination. HOW CAN "WE" PLACE A COPY IN EVERY FAMILY? This has been no task to me during the last six years.

I examine the Church Register, count the number of families, and then order a sufficient supply. I address a copy to every member, representing a different family, and distribute them through the children of the Sunday school. I prepare several lists of those members who can and will pay ten cents, and appoint young people to collect the amount.

The happy result is:—The Almanac finds its way into every family, the expenses are met, whilst the poor widows and orphans receive, without price, the "publication of the Church that contains so much of what we need to know to make us intelligent Christians." A. R. B. Pottsville, Pa.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Norristown.—It gives us special pleasure to reprint the following from the Norristown Daily Register of November 10th. "At a congregational meeting of the Reformed church of the Ascension, held last evening, it was unanimously decided to increase the salary of the pastor, Rev. S. R. Bridenbaugh, from \$1,000 to \$1,200 per annum. A free parsonage is also granted, making the salary actually \$1,500 a year. Mr. Bridenbaugh's eminent services in the pulpit have so increased the congregation as to render the increase a matter of duty on the part of his people."

Fairfield.—At the communion held at this place on the 6th inst., which was largely attended, seven persons were added to the congregation, four by certificate and three by confirmation. A similar encouraging communion was held in the Salem church, belonging to the same charge, the Sunday previous. The charge has recently purchased a new and handsome brick parsonage located at Fairfield, and has good prospects of prosperity and success before it. Rev. A. C. Geary became pastor of the charge in May last.

Conyngham.—Rev. J. B. Kerschner writes: I just closed my fall communions in the four congregations composing this charge. The attendance upon these services was largely and a deep interest manifested by the members. The number of communicants was also large. The offerings of the people for Christian benevolence amounted to \$51.89. I have but recently entered upon my labors in this field and I am very glad to say that the prospects are such as very much to encourage me in my work. I will commence catechetical instruction in three congregations this week. I think there will be large classes.

Leesport.—The Reformed Mission Society of the Trinity Union church, held its first entertainment on Sunday evening, October 29th, in Trinity chapel, in the presence of a large audience. The exercises consisted of addresses by Rev. S. A. Leinbach and others, recitations on "Missions" by Owen Reeser, John Shell, Annie Lenhart and Estella Moyer. "The Two Palaces" by Mary De Turk, "Select Reading" by Sallie L. Lenhart, "Quartette" by Sallie L. Lenhart, Carrie Brobst, C. E. Spayd and John S. Lenhart, interspersed by hymns and music, the parts were well rendered and appreciated by all present. The society was organized in May last, and at present has 43 active and contributing members.

Boyetown.—The Rev. L. J. Mayer has resigned the pastorate of the Boyetown charge, which has been reconstructed by Goshenhoppen Classis so as to include the Boyetown and Bechtelsville congregations. The Classis has merged the Swamp, Sassaman's and Huber's congregations into the Swamp charge. The Rev. Mr. Mayer labored in the above fields for twenty-one years.

Philadelphia.—Christian Schmidt, one of the founders of Emanuel church, Bridesburg, has given to the congregation his house adjoining the parsonage, on terms making it equivalent to a free gift, for a residence for the sexton. The Trustees, as an acknowledgment of Mr. Schmidt's generosity, have presented him a well-situated lot in the church cemetery.

The monthly musical services at the First church, Tenth and Wallace streets, the Rev. Dr. Van Horne, pastor, have been resumed. The ladies of Heidelberg church have decided to make an effort to secure a \$3,000 organ for the church.

Manheim.—St. Paul's.—A missionary society was organized on the evening of the 26th ult., with 130 members. Old and young are filled with missionary zeal, while a spirit of great activity pervades the congregation. Fall in every department of church work. Fall communion was celebrated on the 23d. Number of guests unusually large. Alms \$48.00. Rev. W. J. Johnson, pastor.

Stoystown.—Rev. W. D. Lefevre, pastor of the Stoystown charge, received two members by confirmation and three by certificate at the recent communion season. The collections taken up amounted to \$5 for girls' school in Japan, \$10 for Foreign missions and \$10 for Home missions and beneficiary education.

A Cook Wanted.

A cook is wanted for Bethany Orphans' Home. For information, address Rev. Thos. M. Yundt, Superintendent, Bethany Orphans' Home, Womelsdorf, Pa.

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ALMANACS for 1888.

The Eastern Almanac for 1888 is now ready for distribution.

It is an interesting annual—surpassing the issues of other years. Its pages are filled with matters of interest to the whole Church—presenting principally the Church work claiming our attention at this time—Home and Foreign Missions.

Its pages contain also portraits of men that have been and are prominent in the Church, and pictures of some of the churches that have been recently erected.

It is, in fact, worthy of circulation throughout the whole Church—covering the work of Missions within our bounds as a Church—East and West. Every family should have one.

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REV CHARLES G. FISHER,

Superintendent and Treasurer.

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Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

We do make mistakes sometimes, and we want the aid of pastors, agents and all interested, in correcting them.

COMMUNICATIONS for the paper, to insure prompt insertion, should be addressed to "The Messenger."

NEW & OLD BOOKS.

We would call attention to the following books that have been recently published, and are for sale by us at the prices named, postpaid:

Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D.D., \$1.50

The Substantial Philosophy. Rev. J. I. Swander, D.D., \$1.50

Letters to Boys and Girls about the Holy Land and the First Christmas. Rev Theodore Appel, D. D., .75

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Service Book & Hymnal. Rev. W. F. Lichliter. Plain Muslin Red Edges, .25

A Treatise on Baptism, Rev. J. J. Leberman, .60

Recollections of College Life, Rev. Theodore Appel, D.D., 1.25

Beginnings of the Theological Seminary of the Reformed Church in the U. S., Rev. Theodore Appel, D.D., Paper, .50

Muslin, .75

A Child's Life of Christ, Rev. C. Z. Weiser, D.D., 1.00

The Gospel Call, Book of Sermons by Rev. J. K. Millett, deceased; edited by Rev. C. S. Gerhard, 1.50

History and Doctrines of the Reformed Church, by Rev. J. H. Good. A Tract. 50 Copies, 1.00

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THE

DIRECTORY OF WORSHIP.

A new edition of the Directory of Worship has just been issued. They can be had at present only in two styles of binding, and hereafter at the following prices, fixed by the General Synod's Committee:

Muslin, \$.75

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Directory of Worship and Hymns for the Reformed Church, Embossed, plain, bound together, \$1.50

All postpaid, with the usual discount to the trade, and when ordered in large quantities.

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RUDOLPH F. KELKER,
Treasurer Foreign Missions.

Religious Intelligence.

Home.

The Boston *Pilot* says that in the little manufacturing town of Spencer, Mass., out of a population of 8,500 there are over 5,000 Roman Catholics.

Rev. Wm. P. Breed, D. D., has resigned the pastorate of the Spruce St. Presbyterian church in this city, after a pastorate of thirty-one years. An emeritus relation has been accorded to him with a comfortable support.

Rev. Abraham Romig, Bible agent at the port of Philadelphia, says that there were 34,000 immigrants arrived here during the past year. This is an increase of 10,000 over the past year. Mr. Romig has learned to read the Bible in several languages, and is doing a grand work.

Trouble has developed here in the Sacred Heart church, Dayton, Ohio, over the retirement by Archbishop Elder of Father McDavitt, who has been sent to the Passionist Fathers' Monastery in Pittsburgh. Father Finnerty was assigned to the congregation, and a petition of protest against the change was sent to and disregarded by the Archbishop. Several members of the Church Committee have resigned, but Father Finnerty is going on with his official work.

Rev. Dr. William Hayes Ward of the editorial staff of the *Independent*, has written the following letter in answer to inquiries from an old friend of his:—

I thank you, as an old friend of college days, for your continued interest during the years in which we have but seldom met; and I am not surprised that you do not quite understand my position and that of the *Independent*, as related to the discussion of the conduct of the American Board. Yet I had hoped that my speech at the meeting of the board at Des Moines last year had made it plain to all who knew me what was and is my individual opinion in the matter. Those who are brought into any personal relation with me understand my views well enough, for I make no secret of them. I hold that the doubts and questions suggested by the home secretary to the candidates for the mission work, graduates of Andover, Bangor, New Haven and Wellesley, who have been rejected by the prudential committee, are of no serious importance as affecting the obligation which God has put upon them, as upon His Church generally, to preach the Gospel to every creature. To refuse through the organization supported by all our churches to send out men and women as missionaries because they do not positively reject, or because they are even inclined to favor the extra biblical hypothesis of a probation continued into the other life for those who have had no Christian probation in this world, is, I hold, a sin against God, against the churches, and against the perishing heathen. The new policy of making the board the organ not of the churches generally, but of a half or two-thirds of them, is one that I regard as unjust and schismatic, and as lacking in faith in the Spirit of God working in His Church. I am not one of those who hold the so-called New Theology, but this is not a question of theology but of liberty; and if the present divisive and perverse policy is maintained, it must result in that to which the leaders of the majority are evidently trying to drive the minority, the establishment of a provisional organization to send abroad the rejected candidates, such as that which was established 40 years ago when the Oberlin students were refused by the board. It would be of only temporary necessity, as there can be no question that the policy of comprehension will prevail before long. It is only a question of how long one should exercise patience.

You ask if the *Independent's* editorials on this subject express my views. Far from it. Those views and mine are diametrically opposed. Understand that I am not, and never have been, the editor of the *Independent*. The first triumvirate of editors, and, after them, Mr. Beecher, and then Mr. Tilton, were the responsible editors. But after Mr. Tilton's withdrawal in December, 1870, Mr. H. C. Bowen took the entire control of the paper as editor as well as publisher, and the paper for many years bore his name as "editor, proprietor and publisher." So it was during the six months that Edward Eggleston was "superintending editor," and, during the 16 years since I succeeded to the title, Mr. Bowen has properly retained and maintained the supreme editorial control of the paper, of which he is sole proprietor. In political and in religious matters, in which he has taken an interest, he has always dictated the policy of the paper. He has been no silent partner in its management. In this American Board matter, he has decided convictions. Those convictions differ from mine. They are those of Secretary Alden, Dr. Thompson, Dr. Plumb, Joseph Cook, Dr. Storrs, Professor Boardman and a majority of the corporate members of the board. Mine are those of Secretary Clark, President Hopkins, Alpheus Hardy, Prof. Smyth, Prof. Fisher, Dr. Walker, and a minority of the corporate members. He could do no otherwise than control what the paper should say on this subject, while I, being unable to write in accordance with his views, have, of course, written not a word. I respect his right and authority in his paper, and he respects my independence. Accordingly I have never hesitated to let it be known that on this subject my views are not those of the paper of which he is the editor, but with which it has been my pleasure for now nearly 20 years to be connected.

You are at liberty to make any use of this letter you wish. I am, very sincerely,
Your friend of old,
WILLIAM HAYES WARD.

New York, October 9, 1887.

Foreign.

There are 14,000 members of Protestant churches in Spain.

Russia will celebrate the nine hundredth anniversary of the introduction of Christianity by the baptism of the Grand Duke Vladimir, on July 15, 1888.

Mr. Gladstone says that "Wales is the most Protestant country in the whole world," and the *Methodist Times* of London says: "We believe there is not a Welsh speaking Roman Catholic congregation in existence."

According to a St. Petersburg journal, a Russian ecclesiastical mission, consisting of an archimandrite, three priests, and a number of inferior clergy, will proceed early this month for Abyssinia, taking Church vessels and books.

Missionary Doane, of Ponape, released recently by the Spanish Governor-General at Manila, received a personal letter from the latter, expressing esteem for his character and services as a Christian missionary, and appreciation of the invaluable work in behalf of religion and civilization done in the Caroline Islands by the American missionaries. Official assurances were also given that in future the mission work should be uninterrupted, and the missionaries should be protected from any sort of interference.

The Rome correspondent of the *Pesther Lloyd* was one of the few non-clerical witnesses of the recent examination by the Pope of the pupils of the Leonine Institute founded by him. The examination took place in the so-called hall of Clement VIII, in the presence of all the Vatican dignitaries, including eighteen cardinals. The pupils were required to show their proficiency in Latin, Greek, Italian, and also in Dante literature, Leo XIII himself being thoroughly versed in the study of the great Italian. The correspondent thought it significant that the Pope gave the signal for the closing of the exercises just as a pupil of the Seminarium Pium was going to discuss Dante's ideas concerning the relations between worldly and ecclesiastical power.

THE PRESBYTERIAN ALLIANCE.—On Thursday, October 13th, a meeting of the General Committee charged with the duty of making the local arrangements for the meeting of the Council of the Presbyterian Alliance in London next year, was held in the college, Queen's Square. The committee includes representative men of the Presbyterian Church of England, the Synod in England in connection with the Church of Scotland, and the Welsh Presbyterians situated in London. The Rev. Dr. Donald Macleod, of St. Columba church, B.L.Gravit, was called to the chair. It was resolved that the date of the meeting next year should be a week later than was at first proposed, the council beginning its sittings on July 3rd instead of June 26th, 1888. This postponement of date was agreed to in order to ensure a larger attendance of delegates from Canada and the Northern part of the United States, whose own assemblies fall to be held rather late next spring. Exeter Hall was fixed on as the most suitable place for the meetings, which are to extend over about ten days. A preparatory meeting of a devotional character will be held in Regent Square church, and a united communion service will take place on the Sunday afternoon in St. Columba church. Four sub-committees were appointed on Thursday, October 13th, to take charge of various departments of the necessary arrangements, such as finance, hospitality, &c.

THE POE OF QUACKS AND FRAUDS.
An Editor With Plenty of Nerve Who Constantly Gets More by a New Method.

Amid luxurious surroundings, L. Lum Smith, editor and proprietor of *The Philadelphia Public Herald*, sat in his office, No. 706 Chestnut street, when the reporter of a city journal called upon him. Mr. Smith is one of the best known men in the country, for he has devoted years to the exposure of commercial and literary frauds. Nothing intimidates him—neither libel suits by the dozen, nor attempts upon his life. A typical Southerner of the best class, Lum Smith is genial in manners and cosmopolitan in mind. "Take care, don't sit down in that chair!" exclaimed Lum Smith.

"What's the matter with it?"
"That's my reception chair with invalid back, for frauds," was the prompt reply.

"You know something of the practical effects of Compound Oxygen treatment, do you not, Mr. Smith?" was asked.

"I have been taking it regularly for several months, and have been greatly benefited by its use," replied Mr. Smith.

Did you take it for any specific malady, or as a general invigorator?"

"I had been worn out with over work and forty odd vexations, and costly, but successful legal contests with fraud perpetrators. Insomnia, or sleeplessness, attacked me. My brain refused to rest. To produce sleep I contracted the abominable habit of taking chloroform. Of course I could not continue that remedy long. All ordinary medicines failed, and I was in a most deplorable condition of health. Hearing of Drs. Starkey and Palen's Compound Oxygen, I hastened to try it. I knew it could not possibly harm me, because Oxygen is the life-giving principle of the earth's atmosphere, and I soon discovered that the Compound Oxygen, in which ozone is developed by Dr. Starkey's system of magnetization, built me up rapidly and restored to me the night's rest I so greatly needed."

"How often do you take it?"
"Every day, if possible, I stop on my way to dinner at Drs. Starkey and Palen's, 1529 Arch street, and inhale the Compound Oxygen. It has an excellent effect on the digestion. How do I explain that? I don't; I only state a fact. Probably the blood is rapidly purified by this aeration, and as the blood is the life-current in the human body, the whole man is strengthened. I never lie down immediately after taking the Compound Oxygen. I do my sleeping between one and seven o'clock in the morning, the remainder of my time is occupied with incessant business cares. The best endorsement I can give Drs. Starkey and Palen's Compound Oxygen is that I use it continually myself. You doubtless noticed what Canon Farrar said about Oxygen as a curative agent when he made his recent address at the Johns Hopkins University? He declared that its practical application to the relief of suffering was the greatest discovery of the Nineteenth Century. The success of Drs. Starkey and Palen's Compound Oxygen is very largely due to the scientific methods employed in its manufacture. The process by which the ozone is developed is one of the most intricate and beautiful imaginable. Its effects upon me have been remarkable, and it is with a grateful sense of its benefits that I commend it as I do."

For full information about Compound Oxygen and what it has done for others address Drs. Starkey and Palen, 1529 Arch street, Philadelphia, Pa.

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Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your Grocer ought to have it on Sale. Ask him for it. D. S. WILTBURGER, Prop., 323 N. 2d St., Phila., Pa.

"SHE."

Improbabilities Sometimes Become Realities
—A True Woman's Fidelity.

Several works bearing unique titles, written in fascinating style, and giving evidence of wonderful imaginative power have lately been received by the reading public with much popularity and pleasure.

Perhaps the most striking of them is the book bearing the odd title of "She." In this the author has fairly outdone himself in his popular line. Ayesha and her beloved Kallikrates are unique characters in fiction. Ayesha, the heroine, is a beautiful creature who tasted of the essence of nature's forces at the fountain head, and became immortal.

Her patient waiting for the coming of Kallikrates, the beloved of her youth, whose individuality was maintained through centuries, though the change called death regularly occurred, only to be followed by rebirth, is a fine illustration of woman's fidelity.

The closing scene, when she conducts Kallikrates to the very centre of the earth, the birthplace of all life, in order that he may taste of immortality, is a fit climax to the fine creation.

The question naturally suggested by this strikingly original story is whether there is not somewhere in nature, a potent force whereby life may at least be temporarily prolonged.

Mrs. Annie Jenness Miller, editor of "Dress" says: "In every instance Warner's Safe Cure has the effect to give new energy and vitality to all my powers." Mme. Gray, teacher of Oratory and Physical Culture at Syracuse, declares: "Before I tried physical culture and Warner's safe cure, I was a confirmed invalid. I owe much to that excellent remedy, and do not hesitate to acknowledge it."

Human life seems too short, though men in former ages lived longer than those of the present. History tells us that they lived more in accordance with nature's laws—their mode of living was extremely simple, and in their daily life they followed the dictates of human intelligence.

If sickness comes, we of to-day, seek the remedy among the artificial forces instead of resorting to the field of nature.

If when disease comes, we would consult nature, the chances are that we would fare better, for we would then treat the cause of such disorders. Modern research has shown that most of the commonly known diseases owe their origin to the unhealthy state of the kidneys, the blood purifiers of the system, and if they are kept in a healthy state by the use of Warner's safe cure, a vegetable compound and simple production of nature, much of the prevailing sickness would be happily averted.

It is probable that the author of "She" derived many of his beautiful imaginings from close communings with nature, for we are all agreed that whatever is of or from nature, is more beautiful and wholesome, than that which is artificially constructed.



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WHEAT.—We quote No. 1 Pennsylvania red, at 88c; No. 2 Delaware in elevator, 86½c; No. 2 red in elevator 86c; November, 82½c; December, 83½c; January, 84½c; February, 86c.

CORN.—Sales of 7800 bushels No. 2 mixed in grain depot 50½c; November, 50c; December, 49½c; January, 49½c; February 49½c.

OATS.—Sales of 1 car of rejected white, 32c; No. 3 white, 33c; No. 2 white, on track and in grain depot, 35c; November, 34½c; December, 35½c; January, 36c; February 36½c.

PROVISIONS.—We quote Mess Pork at \$15@15.50; family Pork, at \$15.50@16.50; shoulders in salt, 6½@6¾c; do, smoked, 6¾@7c; breakfast bacon, 10@11c; Loose butchers' Lard, 6½@6¾c; prime steam, do, \$6.80@7; City refined do, 7½@7¾c; Beef Hams, \$17@18; smoked beef, 12@14c; sweet pickled hams, 10@11½c; as to averages; city family beef, \$5.50@5.90 per bar. City Tallow in hogheads, 4@4½c.

POULTRY.—We quote live chickens, 8@9c; live Turkeys, 9@10c; dressed chickens, dry picked roasting stock, 10@10c; dressed Turkeys, 11@12c.

EGGS.—Western at 23c, and Pennsylvania, and near-by brands, 25c.

BUTTER.—We quote creamery extra, 27c; do, fair to prime, 24@26c; creamery prints, 30c; do, fair to prime, 26@28c.

CHEESE.—We quote New York full-cream fancy, 12c; do, prime to choice 11@11½c; Ohio flats, fancy, 11½c.

REFINED SUGARS.—Powdered, 6 15 16c; granulated, 6½c; Crown A, 6½c; crystal A, 6 16c; confectioner's A, 6½c.

COTTON.—9½c for middling uplands.

HAY AND STRAW.—We quote Timothy, choice, at \$15; do, fair to good, \$12@14; Rye Straw, \$18 for straight without wood.

FEED.—We quote 1 car prime Winter Bran at \$17.50@18 per ton.

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fine twill
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Serge Twill Plaids, 75c.
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blue
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